The Bombay Guardian.

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WEEKLY REVIEW.

—As we thought, the terms said to have been demanded by Count Bismarck were grossly exaggerated. The points of chief difficulty, those relating to the frontier, have been acceded to by the new French Government, and we may at any moment receive the announcement that peace has been declared. This is matter of unspeakable thankfulness.

—The next question will be regarding the form the new Government will take. M. Thiers seems at the present moment to be President of a Republic. It is thought not unlikely that one of the Orleans princes may be brought prominently forward. It will be well if they make such a one President of the Republic for five or ten years, that the control of the army may not be left with him. Let his powers be assimilated to those of the American President, and we know not why a Republic may not be permanent in France and a blessing to the country.

—We have begun again to get our early Mails, and we publish to-day English news to the 3rd instant.

—The resolution extending a welcome to the liberated Fenians was passed, as we supposed, by the House of Representatives, the lower body, and not by the Senate of the American Congress. It is sufficiently disgraceful any way.

—We hear with regret of the death of Brahmachari Bawa Vishnu, who held public discussions with missionaries in 1857. The account of these discussions was given in a volume published by the Tract and Book Society entitled "Discussions by the sea-side." The Bawa was by profession devoted to a life of austerity and celibacy. He wrote a book giving his views of Vedic religion, for which he claimed inspiration. He was a Pantheist.

—The Rev. Mr. Cooper of the Free Church Mission, Nagpore, has left for Europe. He has been 15 years at his post, and hopes to return after a brief furlough in his native air.

Seldom has a greater sensation been produced in the Bombay community, than was caused last Saturday by the report that Rao Bahadoor Moroba Canoba, late judge of the Small Cause Court, had, with his wife, committed suicide. The circumstances were truly remarkable. Husband and wife attiring themselves in their chamber at dead of night, descending into the garden, finding their way unperceived to a tank near the gate, then binding themselves together by a comforter about their necks, and finally, embracing each other affectionately and so flinging themselves into the well,—he a man of sixty, she a young woman of twenty. It is but a few months since he married this young woman who had been left a widow in infancy, thus bringing upon himself and upon her the wrath of his relatives and of his caste people, and sentence of excommunication. Previously to this Mr. Moroba Canoba had identified himself with the movement for the remarriage of widows, and we remember having been present in his house at the remarriage of a widow to a Brahmin. How bitter the animosity awakened by this procedure is evident from the statement made by Mr. Canoba's own son, who gave evidence that he had never spoken to this step-mother, and had never seen her but once and that casually, and by the strong marks of aversion shown to the body of the unfortunate woman by the daughters. The son, who is a solicitor, was actually bringing a suit against his father to get some money from him, and reduce him to a state of poverty. Mr. Canoba had been obliged to leave his magnificent house at Gowalla Tank, and occupy a small bungalow in the same compound, and was preparing to quit this for a smaller tenement outside. In carrying on this war against his father, Mr. Khunderao Morojee was doubtless encouraged by the orthodox party; the nearest of kin are required to regard as enemies those who have violated caste and been excluded from its privileges. It was at first supposed by many that the couple had been murdered, and that the caste spirit had thus taken vengeance upon them for the contempt shown to their decrees. But there are more ways than one of murdering; and the power that awakens in a man's own offspring such deadly hatred, knows well how to render life a burden to him. But we do not believe that this victory of caste will roll back the work of enfranchisement which has begun; we do not believe that the ingenuity and malice of caste will succeed in hindering the progress of the movement for the disenthralment of Hindu widows.

The late Mr. Moroba Canoba could not be regarded as in all respects a fitting champion of the widow-remarriage movement, or as one whose character gave lustre to the cause. The most charitable view that could be taken of some of his ways and utterances, was that his mind was affected. A former wife, the mother of his children, committed suicide some years ago by drowning herself in a well, and it was said that she was influenced by jealousy. He has allowed Christian instruction to be given in his family, but has himself treated the matter with indifference. If he had become a Christian he would not have suffered more bitter persecution than he has, and would never have dreamt of bettering his condition by rushing out of the world, dragging his young wife down with him to this cruel fate.

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COMTISM, OR FAITH.

The part of true wisdom, we are told by many, is to ignore everything but that which lies immediately and obviously about us in this world, everything of an ideal character, everything that does not come within the range of sensible demonstration. Whatever we can ascertain by our senses, directly or indirectly, that is; all else is not, or may be treated as non-existent, being unverified and belonging to a region of doubt. These philosophers, as they are willing to be called, have been known as Secularists, and are just now known as Comtists, Positivists. They glory in that which an apostle thought to be a reproach; 'the natural man (he said) receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them because they are spiritually discerned;' the natural man is in their estimation the true man, the spiritual man a mere visionary. They mind earthly things, and laugh to scorn the poor deluded being who minds anything else. They stretch out their hands and find nothing that corresponds to the One whom men call God; they search diligently and find no traces of him; he may be or he may not, but they must regard him as non-existent, and live 'without God in the world.' These men claim to be great according to the amount of knowledge which they have wiped out of the slate of humanity; according to the sum of what they have abolished; they conjure up a deluge to sweep away all that is most precious and elevating in man's acquisitions. The past belongs to the unseen; the future also; the present moment is, and we must get our lessons from it and be thankful that we are so stinted. Man's immortality, his spirituality, his capacity for setting his affection on things high above himself, his faculty of entering into communion with a divine Spirit, his conceptions of a heaven of purity and bliss, all this is cast out as sad rubbish that interferes with the one grand duty of minding earthly things.

Is it possible that men can come forward in this latter half of the nineteenth century with such a besotted philosophy as this, and not be hooted to the Thebaids of society by all men of influence? But our great men, some of them, glory in their power of finding merit where worthlessness is most conspicuous, and find apologies if not eulogies for what is most generally revolting to common sense.

It is well to take particular note of the character which the Apostle Paul is delineating when he uses the words quoted. "For many walk, of whom I have told you often, and now tell you even weeping, that they are

the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things." (Phil. iii. 18, 19.) He would seem to be speaking of some who professed to be Christians; compare the use of the word 'walk' in verses 17 and 18. Whatever they professed, they minded earthly things, their minds were taken up with considerations relating to this world and to self; even in their profession of Christianity, like Ananias and Sapphira, they were actuated in the chief degree by a desire to improve their circumstances; motives drawn from the life to come, from the beauty of holiness, and the value of God's love, fall dead upon their souls; how shall we advantage ourselves, get comfort, get wealth, get influence, get power? these were the voices of their souls, and to obtain the satisfaction of these they diligently minded earthly things. Paul could not speak of them without weeping, so appalling was their moral ruin in his eyes. It is a sad enough sight to see a man without arms and legs, physically the mere half of himself; but infinitely sadder was to Paul the sight of men who had been morally sawn asunder by sin, and all that part of their nature which should have brought them under the power of things heavenly, divine, eternal, lost to them for ever. Lost for ever he would not have considered it, if the persons concerned had not come into contact with Christianity and taken the Christian name, and filled their understandings with the Christian names of things, and gone about to preach their own earthly-minded Gospel.

Alas, are there not too many among us who glory in that which should be their shame, and mind earthly things? 'I press towards the mark for the prize of the high calling of God in Christ Jesus,' said Paul. Are there not too many among us engaged in running a very different race? Walking by sense, and not by faith; shutting out from the world they live in the light that falls from heaven through the window of God's word?

CHRIST IN THE CAMP.

We occasionally meet, in Christian journals, with the expression of an opinion that a man who is in the army cannot consistently be a follower of Christ. Christian men who are in the army and who are sincerely desirous of doing the whole will of God, at any cost, meet with such expressions of opinion and in some instances their consciences are troubled by them and their peace disturbed. There springs up a fear that perhaps they are biassed by considerations of self-interest in judging the matter, and are unconsciously hindered by the sacrifices that would be involved from perceiving the exact line of duty; and this fear, in itself, has sometimes sufficed to drive men from the army into a position where they will be free from the recurrence of such doubts. But is the opinion one that can be maintained on scriptural grounds? A man does not get rid of all responsibility in the matter by simply leaving the army; military service is either incompatible with a Christian profession, or it is the reverse; if incompatible then the man who has light is bound to do his utmost that his Christian friends left behind in the army may be got out of it, as Lot out of Sodom; so that the salt being withdrawn it may be ten times more the engine of hell than it now is.

We fall behind none in our detestation of war. We regard it as essentially distinctive of a fallen world. Men have departed from God; the kingdoms of the world are administered by earthly-minded men, and not in accordance with the counsels of God. It is a prime element of the curse that sin has brought upon the world. We stand aghast at the absurdity and barbarity of some of the ordeals that men have employed in order to ascertain on which side of a quarel lies justice; but the ordeal of war infinitely surpasses these in absurdity and barbarity. It is because men will not have the Prince of Peace to reign over them that they are scourged by war. Two rulers have a quarrel about some trifling or irrelevant thing, perhaps about the occupancy of the throne of a third power, and incontinently one launches the force at his command against the other, and this one resists with the army which is under his control. Then myriads of men are slain and myriads more are horribly mangled on either side, and frightful devastation and woe carried, it may be, to a million of homesteads. Every day of such a warfare only increases the elements of difficulty, and the original mustard-seed of division becomes a gigantic tree of hatred through the money expended and the blood spilt. Finally, perhaps, there is conquest and a triumphal return and great glorifications; but there is no return of the flower and hope of the victorious country; tens of thousands of her best sons have laid their bones in a hostile land, and Rachel weeping for her sons laughs with scorn at the gold flung into her lap, and at the laurel placed upon her brow.

More than this, we believe that wars are avoidable. We cannot understand why international disputes need to be settled by force of arms, any more than individual disputes by the duel. It would be a very simple matter for the great powers of Europe, for instance, to agree that international disputes should be referred to a council of the whole.

Conceding all this, and even insisting upon it, as of the very highest importance, it seems to us that wherever there is government there must be power. The ruler 'beareth not the sword in vain;' he must have the means of getting the decrees of government executed, and the penalties of transgression executed. To effect the arrest and punishment of a thief or other solitary transgressor, no great amount of force may be necessary; but there are other more formidable assaults against the government itself which can only be stemmed by a display of military authority. When Jack Cade lifts up a standard of rebellion, something more powerful than a posse of policemen is needed. Take the military entirely away from Ireland, give order that no soldiers shall ever be employed there, and can any one doubt that within a week, an army of ten thousand Fenians would be formed to carry terror though the land? Even in London itself we fancy that 10,000 Irishmen might constitute themselves a legion for the punishment of that wicked city, if England should dismiss her armies.

But even though a government might be so happy in the attachment of all its subjects, as to be above such a peril, yet what is to hinder the upstarting of a 'hero' in some neighbouring Macedonia or Corsica, to lead an army into your pacific and undefended state, and constitute one of his brothers or generals its king? Will a gracious Providence hinder? If you can point out a nation governed in all things by the ideas of heaven, administered in all its departments by a sovereign regard to the glory of God, then perhaps you shall have some ground for maintaining that Providence will supernaturally interfere to guard such a state from the assaults of ambitious or covetous men. But we know that even the Jews, God's chosen people, were not thus kept; and such a nation as is supposed, the world has not yet seen.

But the worst thing about military service is that a man is liable to be employed in wars aggressive as well as defensive, in wars iniquitous as well as in a righteous cause. The individual soldier or officer has no voice in the matter. What if he should be ordered to slaughter the soldiers of a government which thought it not good that a poisonous drug should be introduced among its subjects? Or what if a policeman were ordered to arrest John Bunyan, or to kindle the flames for a Latimer or Cranmer? It was of the government of Nero that Paul wrote, when he said: 'Let every soul be subject unto the higher powers; the powers that be are ordained of God; whosoever resisteth the power resisteth the ordinance of God.' Yet this very power occasionally ordered Christians to be thrown to the wild beasts. We must confess however that the chief difficulty of the whole question arises in this last connection. A ruler can hardly be called 'a minister of God, a revenger to execute wrath upon him that doeth evil,' when he is sending his legions to reduce some foreign tribe to subjection, or when he is executing some persecuting edict against God's people. A servant of the Lord Jesus could hardly allow himself, with a clear conscience, to become the instrument of carrying out a decree manifestly hostile to the will of God.

WHAT IS TRUTH?

Hath not the Scripture said, That Christ cometh out of the town of Bethlehem? (JOHN vii. 42.) They knew the prophecy, but were ignorant of the historical facts in which it was fulfilled. So there are many now-a-days that occupy themselves with the prophecies, but refuse to consider the historical events in which it has pleased divine providence to bring about their fulfilment. They cannot discover the signs of the times. If those who were troubled with this difficulty had brought it to Jesus or to one of his disciples, they would have learned that Jesus had come out of Bethlehem. Of course, if men had any real solicitude for the knowledge they would not be so ready to judge according to appearances, but would carefully test their objections before using them. If they were only so careful of the honour of Scripture and so considerate of the claims of Jesus, as they are of the honour of a neighbour, requiring some reasonable evidence before believing what is alleged, it would be well. But there is no objection so insignificant or hollow but that they who desire not the knowledge of God will be content to use it.

Never man spake like this man. (46.) It was a very easy thing for the chief priests and Pharisees to give orders for the arrest of Jesus; but if they themselves could not stand before the wisdom and power of his words, what wonder that their messengers should be paralyzed in his presence. We see here how necessary it was that one of his own should betray him, in order that the rulers of Jerusalem might get their bold commission executed. Never man spake as this man, with such a divine consciousness that he was the truth, with such a marvellous fulness of grace and truth; love and authority were never so beautifully blended; his words reached the inmost heart of men, and on their way healed bodily diseases, opened blind eyes, loosed the tongues that were dumb, and cast out devils. We know not that these guards were saved by the words which so daunted them; there are many who have a great admiration for the

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morality of Christ's teachings, in whom the incorruptible word is not transforming, not being mixed with faith.

Have any of the rulers or of the Pharisees believed on him? (48.) This is what is called a knock-down argument. The most powerful arguments that plead for faith in Christ, are disposed of at once by this consideration, that none of the rulers or Pharisees, none of the religious guides, the proper judges of what is to be believed, have believed on him. The common people who know not the law are cursed; they should wait upon our decision, instead of undertaking to judge for themselves. These rulers and Pharisees claimed to be an Œcumenical Council, with absolute power to determine articles of faith; they had the monopoly of God's Spirit. The unpardonable transgression of Jesus was in setting aside this tribunal, and addressing every man as though every man were competent to judge of his claims, competent to receive light from on high. How strange that men should be willing to delegate a matter of such infinite moment, touching the very salvation of their souls, to any body of men, even though they seemed least likely to be swayed by self-interest. But it is what we see all over the world. One thinks for a thousand; and in his thinking is largely swayed by the bias of a sinful and prejudiced nature.

Doth our law judge any man before it hear him? (51.) Here was something worse than the delinquency of the officers; one of their own number lifting up a voice for Christ, and bringing virtually against them the same charge they brought against the people; they themselves were not guided by the law of which they made their boast; that law did not justify them in condemning Jesus without hearing him. They pronounced it a crime to hear him, and yet the law required that they should hear him and impartially consider his statement before condemning him.

Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. (52.) We can imagine the expression of astonishment upon their countenances, succeeded by one of disgust, at finding that a member of the Sanhedrim itself could be so misled as to speak a word for Jesus; this was curious indeed. Art thou a Galilean? As though none but Galileans would be likely to believe on Jesus: as though a Judean would by his very birth be preserved against this provincial delusion. They tell him that the law condemns Jesus at the outset on sufficient grounds, and that there is no necessity of hearing him; search and look; out of Galilee ariseth no prophet. Nicodemus would have them hear what Jesus himself might have to reply to this, either as regards the testimony of Scripture or the historical fact.

Master, this woman was taken in adultery. (viii. 4.) The scribes and Pharisees brought her. She had probably been brought before them, in one of the chambers of the temple, for judgment. The law of Moses was explicit enough; such transgressors were to be put to death; but alas! there was the Roman power in Jerusalem, forbidding capital punishment to be executed except by the sanction of the Governor; their hands were tied; if they insisted upon the observance of their law, civil as well as religious, it would be rebellion against Cæsar, and their own lives would pay the forfeit; on the other hand, how could they subject their holy law to the arbitrament of idolaters? would not this be rebellion against the Most High? They had no idea of becoming mastyrs just at that time; but there was one in the neighbourhood who professed to have extraordinary authority from God, who professed also great respect for the holy law. Let the problem be referred to him. He shall be judge. He shall represent Moses and vindicate his law. If he decline to do this, his infidelity to the law of God will be made manifest; we will denounce him as a false prophet, truckling to our idolatrous governors whenever it is necessary to save himself. If he pronounce the sentence of the law, we shall report him to the Governor as one who has usurped his authority, and raised a standard of revolt against Cæsar. How capitally do we thus get out of the difficulty.

Jesus stooped, and with his finger wrote on the ground. (6.) He was evidently sitting. His action intimated that no answer to this question was needed. They themselves declared that Moses had commanded such to be stoned; they knew themselves what was right, according to their law; why should they presume that Jesus had any thing to say against that?

He that is without sin among you, let him first cast a stone at her. (7.) The accusers would naturally understand him to refer to sin like that of the woman; and could not but admit the reasonableness of the requirement. The law of God was never intended to furnish wicked and hypocritical men with the means of carrying out their malicious schemes.

Jesus was left alone and the woman standing in the midst. (9.) That is, all who had come with her had gone away; there was the company whom Jesus had been addressing when interrupted; the words 'in the midst' show this.

Hath no man condemned thee? Neither do I condemn thee. (10, 11.) Has no man taken upon himself the responsibility of adjudging thee to death? Neither shall I do it. I am not come to assume the functions of a civil judge, or to take away from the constituted courts of the land the power to execute the laws. The words do not mean, 'I find no fault with thee.' This would be a fearful error. His abstinence from condemnation was like theirs. He does not say, Thy sins are forgiven thee; for there was no evidence of repentance and faith upon the part of the woman. We may hope that it was not in vain the wretched woman was brought into the presence of the holy Jesus; but this end would not be brought about by making light of her sin. He came not to condemn the world, but to provide salvation; but this salvation intensifies the teaching of the law of Moses regarding the evil of sin, and for stoning substitutes the lake of fire, from which it delivers the believing penitent.

LEAFLETS. I.

"*Say not, I will recompense evil. But wait on the Lord, and He shall deliver thee.*" PROV. 20—22. "Eye for eye, tooth for tooth." There are few more generally cherished feelings than that of retribution—paying a man, as the expression is, back in his own coin, particularly when the coin is a bad one. It is perfectly natural for men to return evil for evil. There is a kind of justice in it which often goes far to overrule any scruples which conscience may raise on the matter. It can hardly be denied that on the principle of the strictest equity it is just as right and lawful to return an unmerited blow as to turn the unsmitten cheek for another stroke. No one need complain of having the same counterfeit rupee which he gave in exchange yesterday returned to him by the same person in exchange to-day. No one who slanders his neighbour has any right to be angry with his neighbour who slanders him in return. He receives only his due. He gets only the fruit of his own deeds—no more. The return blow or the return slander may be as just as deserved. And yet the Bible everywhere condemns this kind of even-balance justice. It will not allow men to take lynch law of one another. The reason is that the spirit which excites and embodies itself in vengeance is bad—bad in itself and productive of the most destructive consequences to the entire framework of society. If we analyse this vengeful feeling to its simplest element, we should probably find that element to be pride. When one speaks evil of us or in any way tries to do us an injury, we instantly bristle up, swell with wrath, and *furor ministrat arma*. It matters little whether or not our enemy has good grounds for his assertions or his insinuations, or good reason for his conduct towards us. The feeling is generally the same, that of being hurt and its natural consequent, that of revenge. It betrays a lamentable imperfection in the human character that there ever should have been such a proverb us "Revenge is sweet," and it is extremely sad to think that there are few who have not treated themselves to the dainty. The very sweetness of retribution is sufficient reason for the Bible censuring it in strongest terms. What men love to do, what yields them enjoyment (even though it be a fiendish enjoyment) in doing, will be done and done over again. And if law, both human and divine, did not step in and put its veto on this retributive spirit, there would be no such thing as security of life or property.

"Say not, I will recompense evil." Besides justification on the grounds of equity, a common apology for revenge is that it would be mean and cowardly and unmanly to let an insult or an injury pass unrebuked or unrecompensed. Bishop Hall says, to take vengeance is not *manhood*, but *doghood*. While this is true in one sense, the very reverse is true in another. To take vengeance is far more characteristic of men than it is of dogs. In this regard, as in some others, men are lower than even the brutes. It is certainly no mark of humanity, as it *ought to be*, to recompense evil, but to do this is just as certainly a mark of humanity, as *it is*. If in this matter we take the example of the perfect man, we find retaliation or anything approaching to it nowhere in all his terrestrial life. There were many occasions on which he might have taken revenge without even laying himself open to the charge of impropriety. If ever a blow for a kiss could be justified (and there are such occasions), it was when the Traitor said "Hail, Master, and kissed him." If ever vengeance was justifiable (and it sometimes is), it was when unprincipled witnesses in open court accused him of what he never had been guilty of, when he was smitten and mocked andspat upon and scourged and crucified. Yet behold the Perfect Man! Though he could in a moment, and justly too, have summoned forth myriads of angels to destroy his enemies, could have called forth the angel of Death in his most invincible and terrific forms, paralysis, apoplexy, cholera &c., to smite down at a blow his relentless persecutors, he seeks not and desires not revenge, but, miracle of miracles! permits them to live, and prays for their pardon! And the nearer a man comes to the similitude of the perfect one the more does the spirit of revenge fall away, and that of mercyand forgiveness gain the ascendant. One of the grandest and most moving incidents of which any history can boast, is that of David standing over his bitterest foe and with vengeless eye gazing on him as he lay powerless and unarmed in sleep. The common voice of the world would have said, "Now is your time, poor persecuted innocent man! Think of the injuries that cruel despot has done you, of the sufferings he has made you undergo, of the misery he has brought on the whole nation. If he had the chance you this moment have, your life would not be worth a moment's purchase. Strike, in the name of justice, and smite him through the heart!" But divine grace in David's heart said, No. Let him sleep. *Wait on the Lord, and he will deliver thee.* And he did not wait in vain.

Gujarat. R. A.

CORRESPONDENCE.

To the Editor of the Bombay Guardian.

DEAR SIR,—Can you or any of your readers give any information with reference to a "new Mission Station" said to be opened "near Aden by the Rev. C. Kirk?" In the (London) *Illustrated Missionary News* for January 1871, there is a short notice of it under the head of "Arabia," in which it is said that Mr. Kirk was formerly a Church Missionary at Bombay, and is now the Aden Chaplain. It says further that the work is both European and Native, and that it is probable that a second clergyman may shortly be required at this important post.

Arabia is a country that seems so firmly closed against Missionary effort that one is thankful to hear of the very smallest opening for preaching the gospel to its inhabitants. Can you tell me if there is any other effort being made for bringing the gospel message to its inhabitants?

Yours truly,
A MADRAS MISSIONARY.

Near Madras, 10th February 1871.

P. S.—The *Illustrated Missionary News* gleans Missionary information from *all* quarters, and may be had post free for Rs. 1-8-0 per annum, from Partridge, Paternoster Row.

[We shall be most happy to communicate information concerning the Aden Mission as soon as we shall obtain any. From time to time the different ports of Arabia have been visited by agents of the Bible Society.—*Ed. B. G.*]

Notices.

The Rev. W. S. Price begs to acknowledge receipt of Rs. 50 for the Sharanpur Orphanage, from E. P. J.

The Annual Meeting of the Bombay Tract and Book Society will be held, God willing, on Tuesday next, at 8 P.M., at the Bible Society's rooms.

Epitome of News.

SATURDAY, FEBRUARY 18, 1871.

—*Bombay Gazette:* "On Saturday last a party of dacoits attacked and robbed the Agra mail. A gentleman who was travelling with the mails was severely wounded."

—The Hooghly bridge is to be a floating one, to cost £150,000, and be ready within two years.

—The Naghur residents of Joonaghur have resolved to start a fund for the purpose of assisting young men who desire to go to England to finish their education.

—The Lieutenant-Governor of the Punjab arrived at Mithankote on the 2nd instant. Colonels Merewether and Phayre from Sind arrived the same day. They sat in conference on the 3rd, but, as the *Englishman* is informed, the conference had nothing whatever to do with the annexation of Sind to the Punjab, which arrangement is, at any rate for the present, not in contemplation.

—*Times of India:* "Some statistics of the American Churches have recently come to our notice, and well deserve careful study by all who would arrive at right conclusions on this subject. Our Established Church was transplanted to America in the days of the Colonies, but all Government connection, control, and support ceased with them; though the Episcopal Church survived as a voluntary organization, and still holds a respectable position, though subordinate in numbers, among the various Christian denominations of the land. The denomination which ranks first in point of numbers is the Methodist Episcopal Church. The northern branch of this Church, three years ago, reported 64 annual conferences, 13,172 preachers, 1,039,184 members, the annual increase being over 100,000, with 10,462 churches, valued at more than £6,000,000. Their attempt to raise £200,000 as a centenary thank-offering, resulted in a voluntary collection of £800,000; and the vitality of their organization is further shown by the existence of 25 flourishing colleges and theological seminaries, a book establishment with a capital of some £175,000, and 56 official periodicals with a circulation of a million a month. Add to this principal branch the subordinate, or smaller branches of the same denomination, and we find a total of over 2,000,000 church members in the United States, and 85,000 in Canada, and all this the growth of a single century, under the impulse of this voluntary principle. If we call to mind that 44 years ago the total membership of all these branches was only 360,800, we can form an intelligent idea of the growing and rapid increase under the action of this principle. Next in point of numbers comes the Baptist denomination, its various branches having 23 colleges, eleven theological seminaries, and 23 periodicals, with 17,220 churches, and a membership of 1,689,845, voluntarily contributing some £150,000 a year for Home and Foreign Missions, and Church work, outside the regular support of their own churches and pastors. The Baptists recently raised at one effort more than £200,000 for their colleges and theological seminaries. The main branch of the Presbyterian Church, recently brought into existence by the union of the two largest branches previously existing, has some 4,500 churches, about the same number of ministers, nearly 500,000 communicants, and their annual contributions amount to about £1,750,000. Add the smaller Presbyterian branches, and we have a total of some 8,000 Presbyterian churches and ministers, with more than 700,000 communicants, and a voluntry annual donation of some £2,000,000 to benevolent and Christian enterprises which are denominational, while the voluntary benevolent contributions of all those denominations to objects of common interest, like Bible and Tract Societies, Sanitary Commissions, Christian Commissions, &c., are on a generous scale, showing clearly the wide reaching and happy working of this voluntary principle. More than £20,000,000 in money were known to have been given by private individuals for the relief of the sick and wounded soldiers in the late war. The true genius and happy working of this principle of religious voluntaryism is seen, not more in the amount of means it develops, than in the amount and character of the personal efforts it induces, and more than all, in the greater efficacy of those, just because of their spontaneity. Is not this the secret of the greater influence and power of Christianity in the United States? We are assured that more than three-fourths of the entire population there come under the dominant influence of the leading denominations we have mentioned. From reliable published statistics we learn that ten years ago there were 54,000 church buildings in the United States erected wholly by voluntary contributions, valued at £60,000,000, an average of one church to 544 persons, that within a century the Methodist communicants have increased from 15,000 to over 2,000,000; the Baptists from 35,000 to 1,700,000; the Presbyterians from 40,000 to 700,000; the Congregationalists from 75,000 to 270,000; each church or denomination gathering under their preaching and influence a population some four times as large as their Church-membership, showing that their Christian teaching reaches and permeates all classes of society to an extent unknown under the working of Church and State establishments. In no part of the world has Christianity made such rapid progress during the last half century, as in the United States.

"Mr. Hepworth Dixon would lead us to infer that society there is made up of Shakers, Social Communists, and Mormons, that this religious voluntaryism proves the bud of religious error and fanaticism. We cannot accept his testimony. The facts are against it. It is true that truth and errors have free scope in religious matters, and are unfettered by State legislation; but if religious errors develop into criminal practice, the crimes are dealt with as promptly and effectively as under any Government, while actual statistics show that truth is might, and prevails most rapidly and extensively when least trammelled by State legislation."

—The Council of Neuchatel, by the majority of a single vote, has decreed in that Canton the entire separation of Church and State.

—*Star of India:* "A traction engine was tried yesterday about the Fort; six carts were yoked to it, and it went at a good speed."

—*Scotsman*; Madrid, Jan. 3: "The old year went out very sadly with us here, and men's hearts were quaking with dread at the news expected from hour to hour. Poor Prim, who effected the revolution that rid this country of a dynasty which was a disgrace to it, and who guided it through two years of reconstruction, preserving order throughout that period in a wonderful degree, without political executions and imprisonments, was, as you know, murdered on the same night on which he was to leave Madrid to meet the new King he had obtained for his country. Poor fellow! he had finished his work, and died uttering words which the circumstances rendered remarkable. 'What date is it?' he asked. 'The 30th.' 'To-morrow is the 31st, next day the 1st; the King comes. I salute the King.' It was discovered that the horrible deed was the first act of an extensive scheme of revolution, but it defeated its object, for it threw the spirit of union and patriotism into all political parties, so that Topete, the greatest opponent of the new King, became Prim's substitute to receive the Prince on his landing. Yesterday, Amadeo the First entered Madrid, and after all that has been feared, it is pleasing to think what a complete success the entry was. There was a general fear that the Prince would be assassinated. He behaved splendidly, and made as great a progress towards the affection of the population of Madrid as it was possible for a man to do in one day. The Prince's journey from the railway station to the Cortes was performed on horseback; a capital horse he rode, and he sat him well. Passing the Church where Prim's body was lying in state, he dismounted to see for the first time, and pay respect to, the remains of him who had served him so faithfully. From the Cortes he rode to the residence of Prim's widow, with whom he is said to have condoled most unaffectedly. The procession and ceremonies over, he ordered his carriage in order to pay a visit to Serrano. A carriage and six horses was brought to the door. 'Take off four,' said he; and with one officer in attendance, he made his call. Nothing is so calculated to win Spaniards towards a great person as voluntarily laying aside the externals of greatness. So King Amadeo has made great progress on the first day of his Madrid life. Serrano is to form a government to-day, and it is probable, from the names spoken of, that it will be a remarkably strong Ministry. All men are ready to serve under Serrano. He commands the respect of every one, and nobody thinks of being jealous of him. Power and dignity seek him more than he them. He takes them cheerfully, as a part of his duty to his country; but is always ready to go into private life with the spirit of a boy let loose from school. All, without exception, express hearty satisfaction at the first impression the King has created. The funds have taken a jump of 2 per cent. and still look upward. The Republicans and partisans of the past are silent; and the general determination seems to be to give Amadeo a fair chance. This feeling has every prospect of lasting, and is all that is required to give rest to Spain after her long period of trouble."

—The Yale College expedition to the Rocky Mountains seems to have led to discoveries worthy the attention of Mr. F. Buckland. Professor Marsh and his colleagues have, according to the *New York Herald*, returned home with some interesting relics. At the Antelope Well, near the Antelope Station on the Union Pacific Railroad—where, it is stated, human remains have been dug up from a depth of sixty-eight feet—Professor Marsh discovered the bones of a miniature fossil horse, which he has named *Equus parvulus*. Altogether four different species of the horse were found:—1. *Equus parvulus*. 2. A horse of the three-toed or Bipparian type. 3. An animal with two small hoofs dangling behind, like those of an ox or a deer. 4. A horse larger than the modern animal. Of other animals obtained from this well there were two kinds of rhinoceros, an animal something like a hog, one or two allied to the camel, and two or three carnivorous animals—one of them larger than a lion. In all, fifteen species of extinct animals were found in a space of ten feet in diameter and only six or eight feet in depth, making it, says the *Herald*, by far the most remarkable animal discovery ever made in any part of the world. It is supposed that the well was once the margin of a great lake, and that the extinct beasts sank down in the mire when they went into the water to drink. Professor Marsh has also, among other little curiosities, the result of discoveries made during the expedition, a single joint of a venerable sea-serpent, from which he will be able to construct a snake not less than sixty feet long. "The projecting arm" to which the rib was attached shows the monster to have been in every way a reptile of immense proportions.

Monday, February 20.

—Seven convicts have escaped from the Ahmednuggur Gaol.

—*Bombay Gazette:* "On Saturday morning the residents of Bombay were startled by rumours that Mr. Moroba Canoba, whose eccentricities on many occasions brought him prominently to public notice, had with his wife been found dead in a well, having either been murdered or committed suicide. The rumour of the murder was strengthened by an assertion that their hands and feet were tied together when found. But the real fact appears to be that the couple had committed deliberate suicide by jumping into the well in which their bodies were found. Friday having been a Hindoo fast day (Shivratri holiday), it appears that Mr. Moroba and his wife dined later than usual, about seven or eight o'clock, and retired to their bedroom about nine. Mr. Moroba's young son, a boy of about nine or ten years of age, named Hurry Morojee, who occupied a cot in the same bedroom with his father and step-mother, retired to bed about the same time. This boy did not awake till morning, when, seeing that Mr. and Mrs. Moroba were not in the room, he concluded that they had gone out for a morning walk, as they frequently did. Why or when the deceased came to their fatal resolution is at present unknown, and will probably remain hidden unless they have left any paper which will throw light upon the matter; but they must have arisen either late on Friday night or very early on Saturday morning and prepared deliberately for their melancholy end. The deliberate nature of the act is shown by the fact that the unhappy couple did not leave their room hurriedly in their night dresses, but dressed themselves nicely, and even adorned themselves with their gold ornaments. The youthful lady's toilet requisites were found lying on a mat in her bedroom on Saturday morning as if they had been recently used. They appear to have gone out by the back door of the bungalow, and walked through the garden to a well near the gateway, at least a hundred yards from the house. It was not till about seven o'clock in the morning that the bodies were discovered to be in the well. The malees turned out about six o'clock, and one of them on coming out of the hut saw a pugree lying on the parapet wall of the well. Drags were then brought and the bodies of the deceased pulled up. When brought to the surface the bodies of Mr. Moroba and his wife were still tightly clasping each other, the face of Mr. Moroba resting on the neck of his wife. A woollen comforter, which Mr. Moroba was in the habit of wearing, kept the necks of the bodies closely together, having apparently been tied by Mr. Moroba, as the knot was at the back of his wife's neck.

"Intelligence of the melancholy event was soon sent to the relatives of Mr. Moroba, and on their arrival the scene was most distressing. Mr. Moroba's daughters were inconsolable, and showed their grief by kissing their dead father and by long continued shrill wailing and breast beating. Their

demonstrations of dislike to Mr. Moroba's wife, we may add, were almost equally marked."

Mr. Khunderao Morojee, solicitor, son of the deceased, had filed a suit against his father, who in return had filed a cross action against him. He had endeavoured to persuade his son to withdraw the suit, threatening to commit suicide. The son had never spoken to the mother-in-law, nor ever seen her but once, and that casually in Bombay. Mr. Moroba was about sixty years of age, while his wife Bhooleebace was only about twenty-one or twenty-two. There were no marks of violence on either of the bodies. The bodies were burned on Saturday evening.

—*Times of India*: In *Trubner's Oriental Literary Record*, we observe advertised "Kissa-e-Rizwan Shah Wa Ruh Afza," a Dakhin poem by Fa'iz, edited, "with running glossary in Urdu," by Major M. W. Carr, Madras Staff Corps. This can be no other than the Madras officer known for his scholarly mind and philological attainments, who perished on our coast in the storm of January 16th. An intimation is given that—" it is the Editor's intention, if he receive any encouragement, to publish a series of works by the Poets of the Dekhan." Relentless fate has thwarted that intention; but the design can and will be taken up by some other scholar, native or European, who may have noticed how little has been done for "the Dakhni dialect of the Hindustani language."

—The foundation of the new Elphinstone College, opposite the Victoria Gardens, was laid just five years ago. The building is used for the first time to-day. A poem by a Parsee has been composed for the occasion, addressed to Cowasjee Jahangier, Esq., beginning "Auspicious Founder of Minerva's Fane."

—The *Bombay Gazette*, noticing the elevation of M. Thiers to the headship of affairs in France, says:—"When, in the days of Charles the Tenth, the present Chief of the State began to write the History of the French Revolution; when Beranger was singing the glories of the first Empire, and Panchouke was publishing the 'Victories et Conquêtes des Français;' when the Napoleonic Legend was taking root, he little thought whither his doctrine would lead him. No one preached more vehemently, none more brilliantly than he that which became known in after years as *le culte Napoleonien;* and his words produced all the more effect because he ventured to criticise the hero. The Academy rewarded him, the Emperor gave him gifts, the people bought his books and read them; and it is these very books that contain the best exposition of that gospel which was one of the most potent causes of the war. The gospel was applauded because it jumped with the passions of the nation. M. Thiers himself, while objecting to the war, objected only because he thought the time ill-chosen. Regarding the title of France to the Premiership of Europe—the Comtists are only exaggerated Bonapartists—as irrefragable, he would have waged war readily to divide Germany, disunite Italy, make conquests on the left bank of the Rhine, including a large part of Belgium: but he would have selected his own time."

—The *Globe*: "The Deanery of Canterbury has by the Prime Minister been offered to, and it has been accepted by the Rev. J. B. Mozley, Canon of Worcester, who is, we believe, a brother of the famous writer in the *Times* of the same name. We also understand that the Canonry of Worcester, which will be vacated by Mr. Mozley, has been offered to, and accepted by the Rev. Dr. Miller, the Vicar of Greenwich, who was, it will be remembered, an important member of Mr. Gladstone's committee on his election for that somewhat ungrateful constituency."

—*Indo-Prakash*: "The obituary of this week contains one more name of importance. Vishnu Bawa Brahmachari, whose works, and whose conversation yet more, had made him widely known, breathed his last on Saturday last."

—Father Hyacinthe has addressed an appeal to the bishops of Roman Catholic Christendom relative to the schism existing in that communion with respect to the dogma of Papal Infallibility. He says it concerns them to know whether the 19th century shall have its Catholic Reformation, as the 16th had its Protestant Reformation. Alluding to the desire to retain the temporal power, he says:—"It is a policy as disastrous to the Church and to the world as the revolution which she serves in seeking to combat it—a policy which in its impotent and blind obstinacy is now attempted to be raised to the level of a dogma."

—*Overland Mail*, Jan. 27: A Bonapartist restoration in France is the subject of many rumours. The ex-Emperor and Empress are believed to have furnished Count Bismarck with terms as a basis of peace.

Count Bismarck has refused M. Favre a safe conduct from Paris, considering him responsible for making terms of peace. He feared the act would be construed into a recognition of the Government as constitutionally complete.

We have letters by balloon post from Paris to January 23rd. General Trochu is ill, and has resigned the command to General Vinoy.

Riotous proceedings at the Hotel de Ville on January 22nd, are reported. The Mobiles fired on the mob; five persons were killed and eighteen wounded.

In the last sortie from Paris on January 19, the losses are given—French, 6,000, of whom 1,000 were left dead; German, 39 officers and 616 men.

We referred recently to the Dowager Marchioness of Lothian's visit of inspection to St. Pancras Workhouse. We now learn that the dowager has been under training at one of the metropolitan hospitals as a nurse, and proposes to devote herself to works of charity.

Dr. Kirk, Dec. 8, 1870, received a letter from the great Arab Sheik Said, of Uny-anyembe, dated 16 Rabea el Akbar, which, being translated, is to this effect:—"After compliments, your honoured letter has reached, and your friend has understood it. The people (that is, of a caravan sent from Zanzibar) arrived in good health, and are going on to Ujiji to our friend the doctor. The news of him is that he has not yet returned from Manimes (?) (the Arabic word is spelt in three different ways), but we expect him soon, and probably he and the people with supplies will reach Ujiji, at the same time." Dr. Kirk adds:—"At all events, on his arrival at Ujiji from his western journey, he will have goods for his present wants. The new gang of men with fresh goods has set out, and, the road being free, we may hope they will reach quickly and safely." We now learn for the first time that Livingstone had made an extensive journey to the west of Lake Tanganyika, and this accounts for the long-continued absence of all information respecting him.

The shipments of arms and military stores from the United States to France in the six months since the breaking out of the war appear to have been of the value of 2,110,000*l.* sterling.

—*Times;* from inside Paris: "Yesterday I drove out with a friend in the direction of the Porte Grenelle, and as we were passing through a round, open space—a sort of Regent Circus on a small, unfashionable scale—a shell fell and burst within a few yards of a group of people assembled in front of a café. There was a momentary panic, and a woman darted out of the group, exclaiming, "Où est mon mari?" But in another instant the people had rushed to the spot where the shell alighted and were scrambling for the fragments. Hearing that the shells had been falling pretty thickly in that quarter we sent the coachman off with the carriage to find shelter, and turned into a restaurant opening on the circus to make inquiries. There was a large room about fifty feet square on the ground-floor, and it was crowded with men and women, drinking, chatting, smoking, or playing billiards, with an air of the most utter *abandon* and unconcern. I noticed that most of the billiard tables were exactly under a huge skylight, so that the players had nothing whatever but a pane of glass between them and the shells which every now and then were passing over their heads, and one of which had two minutes before dropped within twenty yards of the restaurant. Had it dropped a little short, and, passing through the skylight, burst in the centre of the room, it might have made twenty victims."

Tuesday, February 21.

—Three sharp shocks of earthquake were felt in Calcutta in rapid succession, at about twenty minutes past five o'clock on the morning of the 16th.

N. E. frontier, Feb. 16th: The latest intelligence from Messrs. Edgar and Burland is dated the 7th; were then all well, but short of provisions. A rumour is current that the Looshais are encamped on the Sonai River, to loot the stores which are now on their way to Mr. Edgar. 120 men of the 44th Regiment have been despatched several days ago to give aid. There are now about 600 troops in Silchar. A severe shock of earthquake occurred here at day-light this morning.

—Dr. Bhau Daji intended to request Government to send Mr. Bhagwanlal Indrajee at Government expense, to visit every part of India for the purpose of copying all the ancient inscriptions, "under my directions, I undertaking to give the correct decipherment with translation and remarks," but the Joonaghur Durbar have agreed to bear the expense.

—*Bombay Gazette*: "We stated the other day that at a meeting of Naghur residents, held at Joonaghur not many days ago, it was resolved to raise a subscription for the purpose of encouraging and assisting young Hindoos who desire to go to England for the purpose of finishing their education there. We now learn from the *Jam-i-Jamshed* that a temple of Hurkeshwur Mahadew is to be erected in London out of the fund, and it is believed that about a lac of rupees is to be expended for that purpose."

—Mr. T. G. Clarke, at the Town Police Court, Madras, sentenced an old offender the other day to two years' rigorous imprisonment for picking a man's pocket of Rupees 1-15-2. "The average cost," remarks the *Madras Mail*, "to the Government of a prisoner at the Madras Penitentiary being Rs. 75-7 per annum, the public will have to pay Rs. 150-14, because of the theft of Rs. 1-15-2. This is one of the many ways that public money dribbles away in India."

Globe: "A Colonial Bishop, whose sudden disappearance from his see a little while ago, under very painful circumstances, caused some scandal, is now an inmate of a lunatic asylum."

Wednesday, February 23.

—The *Bombay Gazette*, though generally opposed to the narrow gauge, favours it for the proposed rail to connect the Wurdha coal-fields with the G. I. P. Railway at Nagpore.

—Mr. Boswell, C.S., Magistrate at Rutnagherry, reports that 75 vessels of one kind and another were lost on that coast in the cyclone of Jan. 16; 154 persons are supposed to have been drowned, 10,000 trees, and many houses, were blown down in the Rutnagherry talooka.

—*Bombay Gazette*: "The chief corner stone of the new school building for the Sir Jamsetjee Jejeebhoy Parsee Benevolent Institution, in Hornby Row, was laid by His Excellency the Governor of Bombay yesterday afternoon. The annual distribution of the prizes first took place in the old school, the Governor presiding, and a large number of Europeans and natives being present."

The site of the new building is that formerly occupied by the European General Hospital in Hornby Row.

—The Calcutta papers publish a letter addressed by Captain T. E. Rodgers to the Bishop of Calcutta. The following is part of it: "Letters have lately appeared in some of the Calcutta papers in reference to the manner in which the service is conducted in most of the Episcopal Churches here, and I believe those written in condemnation of Ritualism represent the feeling of the large majority of the congregations. One letter appeared on the opposite side, and the source whence the writer derived his inspiration was sufficiently indicated by the quotation from Dickens' Raven, 'Grip:'—'I am a protestant, I am a kettle, I am a protestant kettle, I am a devil.'

"Since these letters have appeared I have tried, wherever I have been, to get the subject discussed, and I can assure your Lordship that amongst fathers of families, merchants, officers in the Government service, civil and military, and others, most of them men thinking seriously on the subject of religion, I have heard no voice but that of condemnation, except in one instance, that of a gentleman who is married to the daughter of a Bishop. I hear men, I believe to be really pious regular attendants at the service of our Church, say that from the manner in which the service is conducted they frequently do not know what part of the prayer, praise, or thanksgiving, which they do their utmost to follow and join in, is being given utterance to, and the devotional harmony of the worshipper is consequently much disturbed, and prayers and praises, the inheritance of the Church for ages, and in which the devotional feelings of Saints and Martyrs have been given utterance to, are lost to many worshippers in consequence of their being uttered in an—to them—unintelligible tongue.

"Under the communion table of St. Paul's (built by contributions procured by him) lies the body of the late Bishop Wilson; his bones have scarcely began to moulder into dust, the bones of the man who set his face as a flint against meaningless ceremonial, and openly rebuked it where it was practised in his presence, before many of his old friends and admirers, are literally driven from what they had hoped to have made their habitual place of worship. I think it is very plain the poor uneducated worshipper cannot be much edified by

such services, and therefore the tendency with such is to bring them back to the religion of the middle ages. A religion of forms more than of spiritual life, a religion of human rather than of divine mediation, a religion of priests rather than of peoples, or of the Bible, of the senses and imagination rather than that of a living faith in Christ."

—*Strangers' Friend Society, Colaba.*—The Secretary to the above institution solicits from the European public of Bombay, for the use of the inmates, donations of old clothing and boots and shoes, and begs to remark that the want of these necessaries prevents many from availing themselves of offered chances to work their passages to England and elsewhere, and thereby prolongs their residence in the Home.

—*Indian Critic:* "Bombay has been visited by a living nuisance, a stark-naked *Bawa*. He is a stout, well-to-do lump of sable Hindu flesh, with all Hindu superstition turning his head awry. He pretends to be an incarnation of Kalishvar, and is as such worshipped and venerated by the Hindus. He has taken up his lodgings in the Bhang Vadi, on the Kalbadevi Road, and we wonder the police has taken no notice of him. A little of our Penal Code warning might do him no harm."

—*Birmingham Post*: "A coal pit at the Bank Colliery, near Rotherham, belonging to the Earl Fitzwilliam, caught fire a century ago. The difficulty has all along been how to put it out. This has at last been met by building a brick wall a thousand yards in length, and varying in thickness from nine inches to five feet, which will shut off the burning coal from the other parts of the workings."

—The *Indian Public Opinion* mentions a serious case which has been committed to the Lahore Criminal Sessions for this week. A ranger of the Punjab Forest Department, named Sanderson, who was staying at Chunga Munga, got drunk and went in for a general row in a native village. He is said to have thrashed the inhabitants, and set fire to two huts, which were both burned down.

Thursday, February 23.

—The telegraphic rates through Turkey are not altered.

—Private M'Cormack, 21st Fusiliers, Bangalore, blew out his brains.

—Government have ordered the transference of the convict Whitwell to the Neilgherry Hills.

—H. E. the Governor, in his address at the laying of the corner stone of the Sir J. J. Parsee B. Institution, said: "We are told to-day not only that the numbers that attend these schools are large, amounting to upwards of 2,700 boys and girls, but it is a mark of the great success of this institution that we are called together to lay the first stone of a new building, which is urgently required, because the existing buildings are entirely insufficient to accommodate the numbers who would throng to them, and because numbers of scholars have been refused for the reason that there is not sufficient accommodation for their reception. And not only do the numbers testify to the prosperity of the school, but we learn also from the report Mr. Burgess has read, that the seed which is here sown bears its fruit, and the lads who leave this institution are now in a marked manner engaging actively and successfully in the business of life, and are obtaining situations where the education which they here obtained must be of the utmost value to them. (Hear, hear.) I will only now congratulate you, Sir Jamsetjee Jejeebhoy, and the Parsee community generally—the gentlemen whom I see gathered round me—upon the marked success which has attended this institution. There is only one thing I regret, and that is that the girls who have the benefit of this education do not stay longer and receive the tuition which they might receive for two or three years longer before they start with homes of their own—(hear, hear, and applause)—and I heartily recommend it to the consideration of every father here, that this should be taken into earnest contemplation by the Parsee community, and that they should set the example themselves—that they should give the weight of the very great influence which the Parsee community justly possesses—and give force to that for which there is an earnest longing on the part of all classes of society here, namely, that education should be extended for a longer period to the female branches of your families."

He added: "It is not the first time I have known of the really valuable services that Mr. Burgess has rendered, not only to these schools, but by his labours otherwise than in these schools, to the community at large; and I am very glad to have an opportunity publicly to recognize them."

—There is a startling article in the *Saturday Review* about 'Drawing-Room Alcoholism,' intemperance among ladies of good society.

Friday, February 24.

—The following telegram has been received from General Bouchier (Cachar):—"The red flag was put up by Edgar, who is all safe; fed by Looshais. Lightfoot will be with him on Monday (20th)." Lightfoot is the name of the officer who had been sent with escort and supplies for Edgar.

—The "Grammar of the Sindhi Language, as compared with the North Indian vernaculars," compiled by Dr. Trumpp (now employed upon the translation of the Sikh *Granth*), is being printed at the expense of the Indian Government at Leipsic.

—Deaths last week, 338.

—*Overland Mail*, Feb. 3: Paris surrendered on January 28. An armistice has been concluded, by which there is a cessation of hostilities throughout France, excepting in the East.

The Paris forts were occupied by the Germans on January 29 without any incidental disturbance.

Supplies are being sent from all parts to Paris. The suffering from want of food has been very great.

The *Liberte*, the *Patrie*, the *Français*, the *France*, the *Constitutionnel*, the *Union Universelle*, the *Courier de la Gironde*, the *Journal de Bordeaux*, the *Guienne*, and the *Province*, publish a protest against the decree issued by the Bordeaux Government. They stand by the decree of the Government of Paris of January 28, suppressing all incompatibilities in Election Candidates.

The Germans destroyed St. Cloud by fire on January 26, to prevent its giving shelter in case of another sortie.

The Francs-tireurs are to be disbanded and prisoners of war exchanged.

The armistice does not extend to Cote d'Or, Doubs, Jura, and Belfort at present.

Bourbaki's army has been routed with fearful losses, 15,000 prisoners have been taken, and 80,000 disarmed on the Swiss frontier.

It is reported that both General Bourbaki and General Ducrot have attempted suicide.

Opposition to the armistice is announced from Bordeaux, Lyons, Marseilles, and other important towns. M. Gambetta is violently opposed to it, and his resignation and dismissal have been rumoured.

Great rejoicings throughout Germany have followed upon the fall of Paris, as an early peace is anticipated.

The city had well nigh resisted to the extremity about which Count Bismarck gave warning, and the horrors of acute suffering have been experienced, and would, it appears, have resulted in the starvation of hundreds, if not thousands, had the surrender been delayed many hours. There had been a final miscalculation to testify to the carelessness from first to last of the French authorities. It was thought that there were eight days' rations more than were really in reserve: and, in the language of M. Favre, Paris negotiated because it had no more bread. It does credit to the Germans that two million rations from the German army supplies were instantly sent into Paris.

—The Rev. Dr. Payne Smith has accepted the deanery of Canterbury. The Rev. J. B. Mozley is appointed Regius Professor at Oxford, and the Rev. Dr. Miller has become Canon of Worcester.

—The Rev. T. Binney has preached a farewell sermon at the Weigh House Chapel.

—From Bucharest it is reported that Prince Charles has expressed a wish to resign and return to Germany. Much sensation has, in consequence, been excited at Vienna.

—The Turkish Government have taken measures to send troops into the Principalities if Prince Charles should leave them.

Miscellany.

The Illustrated Missionary News; Ten days on an ice-bound rock: Frederick Rudolf and his wife, Moravian Missionaries in Greenland, left Lichtenau one morning on a missionary journey. A violent wind arose which drove the ice-mountains close to their ship. Ere the concussion took place, the captain sprang into the small boat with a part of the crew, and, landing them on a large field of ice, returned for another party. Ere the latter could come back, a shock took place, the iceberg hung over the ship like the demon of the waters, whose only message is to destroy. "The scene," says Rudolf, "was awful and horrible. The captain and all the sailors having left the ship, my wife and I were left alone above our knees in water, holding fast by the shrouds. Every moment the ice-mountain, with its shivered peaks, and trembling precipices, drew nearer, and every moment we expected to be crushed to pieces. At last Captain Keir came at great hazard, saying, 'I cannot possibly forsake these good people.'

"We were now twenty-eight miles from Lichtenau; our boat was heavily laden with men and baggage, the sea broke over us continually, and the steersman, fearing the boat would sink, made for the nearest island. It proved to be a rough-pointed and naked rock, deeply excavated in many places by the dashing of the breakers. After ascending some height, however, we found a small spot covered with low grass. We now endeavoured to land our provisions, but the waves beat frightfully against the rock, so that the boat broke from her moorings, and was hurried out to sea. Eight men immediately pushed off in the small boat and succeeded in overtaking her; but the fury of the storm, which whirled the waves like smoke through the air, baffled all their efforts to regain the landing-place. They were driven to the other side of the island amidst foaming breakers, and we now beheld, with horror, both our boats crushed to pieces. All our hopes were now banished, and we saw no other prospect than that of miserably perishing by hunger on this naked rock.

"At night, wet through, and in a pool of water, as it rained heavily, we lay down to rest, without tent or covering. After two nights' and one day's rain, the captain, the mate, and the crew made an attempt to gain the shore by walking across the ice. We watched them as they went on from one floating fragment to another, till they came to the plain of solid ice. We would gladly have ventured along with them, but having fasted two days, we were conscious we could not bear the fatigues of such a journey. We were now alone on the rock. In this dreadful situation, when the sun shone, we employed ourselves in drying the few things we had saved from the wreck. To support life we had nothing but fresh water collected in the holes and crannies of the rock. How could we bear to see each other die! But our daily hope and trust was in the Lord, and we believed that He would not forsake us. We wept and prayed, and all day long looked out towards the opposite shore, but saw nothing but an endless and dismal spectacle of ice, and waves yet more cruel; and we gave way to the dreadful suspicion that the ship's crew had perished on the road. The ravens and sea-fowl constantly hovered around us, and seemed impatient for their prey; but after a while we felt resigned to the will of God. I was buried in sleep, when my wife happened to raise herself up from the hard couch on which our emaciated limbs were laid, and espied two Greenlanders in their kajaks drawing near and hailing us.

"A new life instantly seemed to animate our minds and bodies. We climbed to the summit of the rock and shouted with all our might. The men had rowed about the island the whole day, but seeing no person on it, concluded we were dead, and were just about to return. From them we received a few herrings, after being without food for nine days!

"As the kajaks could only hold one person each, we were obliged to remain till the next night, when a boat came, rowed by women, who helped us off the rocks, with great kindness, and took us to another island, where we found the greater part of the crew, who had suffered extreme hardships. It was many days before we could return to Lichtenau, where we were received with a most affectionate welcome."

—*German Baptist Mission Report;* Letter from the Seat of War:

Brother F. Sievers (Church at Tangstedt), in the 1st Foot Guards, writes on the 26th of September:—

"Dear Brother in the Lord,—I received a letter from your midst yesterday in Hanover. The worth of such a letter on the field where one is debarred from all personal intercourse with the children of God, is hardly to be estimated, especially when in every line one is reminded afresh that many dear children of God are praying for us. How the weary heart feels strengthened and refreshed in the love of him who went through the bitter cross for us, and who is now with us in the fight! "Lo, I am with you alway, even unto the end of the world." And truly, dear brother, you have learnt by many letters that you have not prayed in vain for your

brethren in the field, and I also am a witness that the Lord has accepted the many earnest prayers which have ascended to the throne of grace.

I was in the fight on the 18th of August, when as is the case in every battle, we were in great danger of our lives. We stood under a heavy fire of bullets from half-past one in the afternoon to half-past nine in the evening. The battalion of Fusiliers had to swarm out, and pass through the line of fire on the open field, without a bush or trench which they could use as a shelter. First, a fire of shot was poured upon us, which did not hit us, but after this we found ourselves in a similar fire of bullets, so that every step we took forward was moistened with our blood. We drew back, fired, sprang up again, and hurried forward at a run. This being repeated several times, we were three to four hundred feet nearer the wall, but here we were obliged to lie down, being too faint to make any further assault on the village of St. Privat. We lay in this place about an hour, under the fearful showers of bullets from the enemy, but fortunately they fell either too far or too near. The enemy saw how exhausted we were, and a great force of infantry came out of the left of the village. and marched upon us with the intention of either making us prisoners or shooting us down. A regiment of Uhlans set out, sprang round the back of the town, fell on the rear of the infantry, and struck to the ground everyone who opposed them. This sight was terrible, may the Lord never suffer me to see such another. After a little while the King of Saxony's army came to our aid, and then we rallied in order to make the final attack, when my lieutenant was wounded in the leg.

Dear Brother, I cannot thank the Lord enough for the riches of his grace and love, which I experienced on the battle-field. A remarkable peace possessed me the whole day, the thunder of the guns, and the bursting of the shells, did not seem so awful to me. I felt that the Saviour was near me, and had sent his guardian angel to watch over me. When we had lain some time, the comforting story came to my mind of the aged Christian woman praying in her evening devotions that the Lord would be as a wall round about her, to preserve her from her foes. Her faith was great, and the next morning she saw the power of God, for a great wall of snow surrounded her little dwelling so high that it was not seen by the enemy. I seemed to feel a wall around me—certainly not a wall of fire, but a wall—the Almighty hand of God protected me that the weapon of the enemy could not hurt me. Walled in the arms of Jesus, I could trust myself peacefully to his guidance. The battle-field was a dreadful sight. Thousands and thousands lay dead in their own blood, and a still greater number groaned for medical assistance, which, however, came but very slowly, especially to those severely wounded and lying strewed in all directions.

Our regiment lost 1,061 men. The colonel, three captains and lieutenants dead, and twenty-nine officers wounded. Forty-one officers and two hundred and ten privates dead, eight hundred and ten wounded, altogether 1,061 men. My lieutenant was soon restored. If it be the will of the Lord that my wound should continue to heal, I shall, in four weeks, be again with my regiment, which is now before Paris. Even whilst writing I have received the news that our dear brother Rohde, who lived beyond Konigsberg, has fallen. He served as a soldier in Potsdam, I was there with him last year. Now he wears the crown of life."

—Major General Shaw writes as follows to a home paper:

Is Mr. Gladstone a Roman Catholic, 'but secretly because of the people'?

I have read with astonishment, bordering on consternation, his letter to Mr. Dease committing our Government to "the adequate support of the dignity of the Pope," &c. Is this the "sweetness and light" which Mr. Matthew Arnold claims specially for English Episcopacy! Lord John Russell's Ecclesiastical Titles Bill would appear, after all, not to have been the mere bladder full of wind most people of sense thought it. Mr. Gladstone previous to this act of fatuity, did two things which made the wiser file of his friends blush for him. He declared, thereby causing much ill-feeling in America, that the Southern Confederacy "had made itself a nation," when in reality it was culminating to its fall, as clearer heads, or rather more right-minded men foresaw; and he recently prostituted his fine talents and powers of oratory to hoodwink the nation as to the iniquity of our opium traffic with China. This third act identifying his country with Antichrist, I take to be an official suicide.

Hugh Miller, writing in 1847, makes the following remarks on the religion of our upper classes:—

"Bacon, in his 'Essay on Kings,' has quaintly, but we are afraid all too justly remarked, that 'of all kind of men, God is the least beholding unto them (kings); for he doth most for them; and they do ordinarily least for him.' But the character applies to more than kings. It affects the whole upper layers of the great pyramid of society, from its gilded pinnacle down to the higher confines of its solid middle portion; and to these upper layers of the erection, our legislators, hereditary and elective, with, of course, a very few exceptions in the Lower House, all belong. They are drafted from the classes with which, if we perhaps except the lowest and most degraded of all, religious questions weigh least. There is, of course, no class wholly divorced from good, and those exceptions to which Cowper could refer two generations ago obtain still:

'We boast some rich ones whom the gospel sways,
And one who wears a coronet and prays;
Like gleanings of an olive tree, they show
Here and there, one upon the topmost bough.'

"But in at least the mass, religion has not been influential among the governing classes in Britain since the days of the Commonwealth."

I know not personally whether this be a true estimate of the present religious spirit of the upper or governing classes, but I believe it to be so. If Mr. Gladstone gauged the earnestness of the nation, and its present feeling by this standard of indifferentism, I believe he will find himself wofully mistaken, and I have hopes that an indignant battle-shout will burst forth from every evangelical body in England and Scotland that will drive him from the helm of the State, for treason to the Protestant faith, to his country and his God.

It comes within my own knowledge that pious and learned men deeply read in prophecy and practised in its exposition, see visibly enacting before our eyes towards the papacy, "the mother of harlots and abominations in the earth," the concluding part of the 17th chapter of Revelations as follows:—

"And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire.

"For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

The process of "making her desolate and naked, and eating her flesh" clearly is being fulfilled in such events as the secularization of the church property in Italy and Spain, with religious toleration, and the free entrance of foreign Bibles into those countries, and, again, in the virtual abolition of the Concordat in Austria, the great champion of the Pope before Louis Napoleon under took the office.

Now France may be said also to have deserted his cause, and in a more marked manner than ever before, is the Papacy made desolate and naked by deprivation of all territory and temporal authority. Have these things no significance for Mr. Gladstone and his colleagues, that they are "found even to fight against God."

There wants but the consummation described at the opening of the 19th chapter: "And after these things, I heard a great voice of much people in heaven, saying Alleluia; salvation and glory and honour and power unto the Lord our God. For true and righteous are his judgments, for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up for ever and ever."

I make known for the premier's edification, that "the beast" is held to be the State or secular power, in connexion with and ruling the church, in defence of which, in his hot-youth, he wrote a book, criticised in no complimentary tone by Macauley, and subsequently ably refuted by the honourable and Rev. Baptist Noel.

What might be the eventual alienation of public money in carrying out the premier's *quasi* promise, it is impossible to estimate. Even the despatch of a frigate for the Pope's reception in case of need, which we have read of, is a most culpable and unconstitutional misapplication of the national power and revenue, calling for stern protest and resistance.

THE SCRIPTURAL ACCOUNT OF THE CREATION, VINDICATED BY THE TEACHING OF SCIENCE, or a New Method of Reconciling the Mosaic and Geological Records of Creation. By the Rev. WILLIAM PAUL, D.D., Author of 'Analysis and Critical Interpretation of the Hebrew Text of the Book of Genesis.'

London: James Nisbet & Co.

One of the great benefits that they may be expected from the revision of the Scriptures will arise from the presentation to the general public of an authoritative interpretation of verbal niceties, which are admitted on all sides to be necessary for the thorough preservation of the authority of the sacred record in view of the teachings of scientific inquiry. The rendering of the sacred text in the light of the latest philological discoveries would in a number of passages, give at once a more exact view of the scope of the narrative, and fortify it against the assaults of speculative teachers. While it is desirable to reconcile divine revelation and the conclusions of scientific research, it is no less important to keep in view that the slightest disposition to accommodate the former to the latter is to be carefully guarded against: the primary meaning of the sacred narrative, being once conveyed in clear and comprehensive language, will be found to be in complete accord with the teaching of exhaustive research. The error into which many of our hardest workers in the fields of science fall, appears to be the dogmatic assertion of certain principles based on mere speculation from meagre facts, and the maintenance of their hasty conclusions, even to the destruction of revelation, for the truth of which they would find infinitely more direct and satisfactory evidence at a comparatively less amout of labour. In no branch of science, perhaps, has more activity been displayed or better requited, in recent years, than in that of geology; but some of its most ardent votaries have been in unnecessary haste in their determination to supersede by it the Mosaic account of the Creation. Some of the ablest searchers for geological facts have, as is well known, sought by them only to give support to atheistical opinions. Christian inquirers in the fields of geology, on the other hand, wisely direct their abilities to a demonstration of the agreement between the teaching of the Bible and their science, even in its present imperfect stage.

One of the most profound and ingenious, and, as we believe, successful efforts that have yet been made to reconcile the Mosaic history of the Creation and geological teaching is embodied in the volume before us, from the pen of the Rev. Dr. Paul, of Banchory-Devenick. His views are certainly not altogether novel, but he brings to the exposition of them the exceptional qualifications of an interpreter of Hebrew text of acknowledged ability, with a love for, and acquaintance with, the science of geology itself. We detect in every section of the work evidence of sincere inquiry, a comprehensive grasp of the entire subject, and that candour in dealing with facts without which it is impossible to sift evidence, and arrive at an honest conclusion. Dr. Paul proceeds upon the principle we have stated, of first determining the proper reading of the Mosaic record, and we may assure the readers that he gives the authorised version little more disturbance than it has received by previous commentators, who had not in view its reconciliation with geology. Then he proceeds to show how he has found that the arguments, even in their present imperfect form, of geologists who have written with hostility to the Bible, rather go to prove its genuineness.

Dr. Paul points out that the first verse in the first chapter of Genesis is a simple and distinct announcement to man that the earth had a beginning and a Creator; the word 'beginning' expressing that there was a period antecedently to which the heavens and earth had no existence. Geology, however, can only go through certain systems to the primitive unfossiliferous rock and a sea, about the origin of which there is no knowledge except in the Scriptures; so that geology cannot supersede the Mosaic account of the Creation, but only deal with the history of the world after its creation. Dr. Paul then argues that the conjunction at the beginning of the second verse, either in the orignal or English versions, does not imply co-existence or immediate connection with the events in the preceding verse. The meaning attached to the phrase that the earth was 'without form and void' furnishes the key to the verse. The two words in the Hebrew occur only twice in the Bible, in both cases implying a waste and desolate condition, the words in Genesis being translated in the Sept-

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on 28 February, 2020

uagint version into the Greek for 'invisible and unfurnished.' Dr. Paul holds that there is implied in this passage a destruction of the flora and fauna, previously existing, preparatory to the creation of a new flora and fauna to suit the new circumstances of the earth. His interpretation of the Spirit of God moving on the face of the waters, is that a 'mighty wind' passed over the waters, an explanation which may be accepted without difficulty; and he points out that God is described as employing the same agency for the removal of the waters of the deluge. The new reading which he would give to the second verse would thus be 'But the earth had become desolate and empty (*i. e.*, emptied of its flora and fauna), and darkness (was) upon the face of the deep, and a mighty wind moved on the face of the waters.' The connection between the second and subsequent verses, in point of time, he considers beyond doubt; and the interpretation he has given of the second verse he shows to be in harmony with the rest of the Divine record.

(To be continued).

TELEGRAPHIC NEWS.

Versailles, Feb. 17th: In consequence of the active armaments by the French in the South, and of the men belonging to the class for 1871 being called out, Count Bismarck has extended the armistice for five days only.—The Emperor Napoleon's proclamation has been unfavourably received in Paris.—The National Assembly has resolved on the appointment of a Commission to negotiate the terms of peace.—The London Conference did not meet on Tuesday, having been postponed on the expectation that a plenipotentiary will be accredited to it by the new French Government.

London, 17th: In the House of Commons last night Mr. Cardwell presented the Army Estimates. He proposes to abolish the purchase system, but to provide compensation to persons holding commissions. Commissions will be given by competitive examinations, the right of selection and promotion being retained by the Commander-in-Chief, who, with the Staff of the Horse Guards, will be accommodated at the War Office. The Volunteers are to be more carefully organised, and it is intended to brigade them more largely. The Regulars, Volunteers, and Militia will bring the strength of the army to 431,000 men.—Owing to a representation from the Department, Emperor William has reduced by two-thirds the contribution of 25 millions imposed on Seine Inférieure.—The *Times* publishes a telegram dated Versailles to-day stating that certain German troops will enter Paris, and that a military occupation of the city during the peace negotiations is probable.

18th: In the House of Commons last night Mr. Gladstone said it was impossible to prevent Germany and France arranging for themselves the conditions of peace. He believed the belligerents did not desire intervention, but he hoped the conditions would be moderate. He regarded with horror intolerable conditions, which would result in another war. If an arrangement were impossible, the good offices of England might be used.—Lord Lyons telegraphs the nomination of M. Thiers to the chief executive power in France, and adds that he has informed M. Thiers verbally that Great Britain acknowledges his Government.—The armistice has been extended to the Departments of Jura, Doubs, and Cote d'Or from the 15th instant.—M. Favre has gone to Bordeaux, but will return to Paris with a representative of the Assembly to negotiate peace.—The war contributions already paid will be deducted from the general indemnity to be paid to the Germans.

Paris, 19th:—It is asserted, on what is considered good authority, that the German conditions of peace comprise the cession of Alsace, of a portion of Lorraine, of Thionville, Metz and Belfort, and an indemnity of seven milliards.

Bordeaux, 19th: M. Thiers has formed a Ministry, composed as follows:—M. Dufaure, Minister of Justice; M. Favre, Minister of Foreign Affairs; M. Picard, Minister of Interior; M. Simon, Minister of Public Instruction; M. Lambrecht, Minister of Commerce; M. Le Flo, Minister of War; M. Pathuan, Minister of Marine; M. Larcy, Minister of Public Works;—The Minister of Finance has not yet been nominated.

Constantinople, 20th:—The Porte opposes the Powers having more than two vessels within the Dardanelles.—The Turkish Government has protested against the expedition to Tunis, declaring that it is ready to examine the complaints of Italy, and to render justice.

London, 20th: The *Moniteur de Versailles* says that there will be no middle terms of peace, and that those to be communicated in a definite form to the French Government are Count Bismarck's ultimatum. It further declares that Germany is determined to continue the war if these terms are rejected.—M. Thiers, and Count Bismarck meet to-day at Sceaux.—The *Times* of to-day publishes a telegram from Berlin, stating that the Conference agrees to open the Black Sea to Foreign war vessels, and to authorise the Porte to admit through the Dardanelles all war vessels except those of Roumania and Russia. Turkey is said to hesitate, but Russia had not opposed the proposal.—Mr. Grant Duff has announced that he will move for a Committee on Indian Finances on the earliest possible date. The scope for inquiry will be as extensive as one Committee is capable of undertaking.

21st: In the House of Commons last night, Mr. Cardwell, replying to Lord Cecil, said that the promotion of Officers by selection above the rank of Captain, when the purchase system shall have been abolished, would not affect the Indian Army.—The annuity of £6,000 for the Princess Louise was unopposed by the House of Commons. A dowry of £30,000 was voted to Her Royal Highness by 354 votes against 1 vote.

Madrid, 21st: The Queen of Spain is dangerously ill, and has asked to receive the last sacrament. No hope is entertained of Her Majesty's recovery.

Versailles, 21st: Peace is considered nearly certain.

London, 22nd: Mr. Trevelyan's motion condemning the permanency of tenure of office by the Commander-in-Chief has been rejected by the House of Commons by 201 against 83 votes.—Turkey, Russia, Spain, Portugal, Switzerland, Austria, and Italy have recognised the French Government.—It is rumoured that M. Bande (*sic*) will be the representative of France at the Conference.—A Paris letter states that General Trochu condemns the entry of the Germans into Paris, and advises his countrymen to close the gates, and let the enemy open them with cannon.—Nothing has transpired concerning the progress of the peace negotiations.—In consequence of negociations now taking place between Count Bismarck and M. Jules Favre, the armistice was yesterday extended by two days.

Bordeaux, 22nd: The *Journal de Bordeaux* states without reserve, that peace is certain, that the territorial question has been adjusted most favourably to France, and that the amount of the indemnity only remains to be discussed.—The Duc de Broglie has been named (appointed) Ambassador in London.

London, 23rd: In the House of Commons to-day Mr. Gladstone will move for a Select Committee to inquire into the Finances and Financial Administration of India.—The Navy Estimates show an increase of £385,826, principally for the purchase of naval stores, machinery, and ships to be built by contract.—The *Times* publishes a telegram from Versailles stating that M. Thiers met the Emperor of the Germans and the Crown Prince yesterday. Peace is considered as settled.—The Germans wil probably enter Paris on Sunday, quietly.—Orders have been given to stop the trains from Germany with reinforcements and munitions.—Russia has recognised the French Government.

PASSENGERS SAILED.

Per P. and O. S. S. *Surat*, to Suez, *18th:*

For Southampton.—Major and Mrs. J. B. Smyly and child; Major General and Mrs. Tapp; Mrs. Marval; Mrs. Hutton and infant; the Misses McConnell (3); Col. Reginald Onseley; Mrs. Sinclair, child, and ayah; Col. and Mrs. Turner and two children; Captain A. B. Hepburn; Mr. H. Belfort; Mr. Weston; Mr. James Kelly; Mr. F. Otto, and Major Parke.

For Gibraltar.—Miss Fonceca and native servant; Surgeon A. J. de Costa; and Surgeon Dias.

For Brindisi.—Col. and Mrs. Fullerton; Miss Fullerton; Mr. J. Gurney Fry; Mr. Jas. Fraser; Dr. Kielhorn; Capt. A. Vivian; Mr. Andrew Yule; Mr. Walter King; Mr. Bosanquet; Mr. Hudson; Mr. G. S. Sen.; Capt. Edwards; and Mr. D. R. Onslow.

For Suez.—Mr. and Mrs. C. S. Stratton; Miss Minnie Warren; Commodore Nutt; Mr. B. Kellogg; Mr. and Mrs. Bleeker; Messrs. Nobbs, Keeler, Shepherd, Sansebien, Nutt Junr., and Cooper; Mr. Brand; Mr. Livingstone; and Mr. Banp.

For Aden.—Dr. J. D. Snodgrass and native servant.

Per *India*, *28th:*

For Genoa.—Major and Mrs. Browne and three children; and Messrs. J. Frizzoni, D. Brown, and P. Jarundell.

For Leghorn.—Mrs. Stamper and 3 children.

For Naples.—Major and Mrs. Hexham; Major and Mrs. Chambers, Lieut. Col. and Mrs. Miller; Miss Miller; Mr. and Mrs. Saunders and 3 children; Mr. C. W. Browne; and Lieut. J. R. Campbell.

For Port Said.—Mr. and Mrs. Waneck and Mr. Waneck, junior.

For Suez.—Rev. James Wallace.

For Aden.—Messrs. Thomas Alexander and Albert Brenham.

Per *Apis, February 20th:*

For Trieste—Mr. and Mrs. Bartling; Mr. V.S. Devinge, M.C.S.; Mrs. Sieveking and 2 children; Capt. W. Battye, Bengal Staff Corps; Dr. F. Ewbank, and Col. G. Cavenagh.

PASSENGERS ARRIVED.

Per *Mooltan*, *18th:*

From Southampton.—Col. and Mrs. Buchanan and infant; Capt. Dyke; Col. and Mrs. Lakin and infant; Mr. D. C. Roy; Mr. James Maiden; Mr. G. Howell; Mrs. J. C. Campbell; Mr. H. Rogers; Mr. and Mrs. J. Douglas; Col. and Mrs. Smart; Mr. and Mrs. A. K. Nairne, and 2 infants; Mr. A. E. Trotter; Capt. Hicks; Miss Nanney; Mr. and Lady A. Daniell; Mr. Foster; Capt. A. Balmer; Mrs. F. Carlisle; Mr. Roberts; and Mr. A. Wedderburn.

From Brindisi.—Mr. W. J. Robertson; Lieut. and Mrs. Hay; Mr. H. Harrison; Mr. R. J. Reid; Capt. Stanton; Mr. B. M. Allen; Mr. Finke; and Mr. P. Hart.

From Suez.—Mr. John Grieve; Mr. G. Poole; Mr. Martin Morris; Mr. Francis Peter; Mr. Pierre Domingo; and Mr. E. S. Gomes.

Per *Arabia*, *19th:*

From Genoa.—Mr. Barbero; Mr. B. Canepa; 5 Sisters of Mercy, and Mr. Bonosa.

From Suez.—Mr. Clark and companion.

Per P. & O. S. *Sumatra*, *24th:*

From Brindisi.—Mr. Lewis; Mr. Craster; Mr. Turnbull; Mr. Robertson; Major and Mrs. Preston; Mr. Gordon; Mr. Dillon; and Mr. and Mrs. Little.

From Southampton.—Major and Mrs. Bannerman; Mr. and Mrs. Robertson; Mrs. Denney; Miss Chase; Dr. and Mrs. Oldham and 2 infants; Dr. and Mrs. Dallas, 2 infants, and child; Mr. J. O. Craig; Mr. R. J. Dods; Mr. G. J. Poynter; Mr. W. Duncan; Mr. C. Todd; Mr. J. G. Glen; Mr. Bushby; Mr. Davidson; Miss Davidson; Col. and Mrs. Oliphant; Miss Oliphant; Capt. Inglis; Col. W. Gray; Miss Macdonald; Dr. J. G. Reed; Capt. Tucker; Capt. Cautley; Miss Peck; Col. and Mrs. Hathway; 2 Misses Hathway; Mrs. Cousins; Col. L. B. Jones; Lieut. Shelley; Mr. Dymock; Mr. and Mrs. Cornel; Mr. and Mrs. Elsmie and infant; Capt. Justice; Mrs. Wilson; Mrs. Moore; Mr. and Mrs. Purkis; Mr. Elmore; Mr. Findlay; and Mr. J. Ewart.

From Aden.—Col. Aitken; Abdoola, and 2 friends.

DOMESTIC OCCURRENCES.

BIRTH.

POWELL.—Feb. 19th, the wife of Mr. Joseph Powell, of a son.

MARRIAGE.

SCOTT—HUNGERFORD.—Feb. 16th, at Nusseerabad, Rajpootana, by the Rev. Joseph Higgins, M. H. Scott, Bombay Civil Service, to Janie, daughter of R. J. Hungerford, Esq., of Union Hall, Co. Cork.

DEATHS.

HOMER.—Feb. 5th, at Jubbulpore, the wife of the Rev. F. W. Homer, Chaplain.

ELLIOT.—February 12th, in the Red Sea, one day from Aden, Amelia, the wife of Minto Elliot, Captain Royal Artillery.

ADDIS.—February 18th, at Coonoor, Neilgherries, the Rev. W. B. Addis, aged 71.

Advertisements.

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